DOCUMENT RESUME

ED 448 644 HE 033 653

AUTHOR Holding, Carol; Hemphill, Joyce
TITLE Bringing Stories into the Classroom.
PUB DATE 1997-03-00
NOTE 15p.; Paper presented at the Annual Conference on Undergraduate Teaching of Psychology (11th, Ellenville, NY, March 19-21, 1997).
PUB TYPE Reference Materials - Bibliographies (131) -- Speeches/Meeting Papers (150)
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Childrens Literature; Educational Psychology; Elementary Education; Higher Education; *Multicultural Education; *Teacher Education; *Teaching Methods

ABSTRACT

This annotated bibliography was prepared to supplement a discussion of "low tech," low cost alternatives to use in teaching. It lists 63 children's books and folktales that present messages about human nature and that can be used to add a multicultural element to the classroom. Some other ideas are suggested for using books to introduce concepts such as concrete operational thought, personality, or gender issues in educational psychology classes. (SLD)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 448 644

Bringing Stories into the Classroom

Carol Holding and Joyce Hempnill

Cazenovia College

Cazenovia, NY

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

J. R. Levine

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Proccedings of the Eleventh Annual Conference on Undergraduate Teaching of Psychology
(Ellenville, New York, March 19-21, 1997)

HE033653

BEST COPY AVAILABLE

More and more we are encouraged to bring technology into our classrooms. While cutting edge technology can undeniably be a useful tool, it is also very expensive and may be beyond the reach of many small colleges. Our session served as a reminder not to lose sight of low tech, low cost alternatives such as those that are available through the local library. Our main focus was on children's books and folktales since children's books generally present a strong, unambiguous message about human nature and folktales can be an interesting way to add a multicultural element to the classroom. It was pointed out that stories can be utilized: 1) to introduce or illustrate a concept, 2) to initiate discussion, and 3) as a resource to support group or individual activities.

The main body of our presentation consisted of illustrations drawn from a bibliography that we had prepared for distribution to the audience. Rather than reproduce just those few items used in the presentation, we now give you the bibliography in its entirety.

ABC Book of Feelings. Marlys Boddy. St. Louis: Concordia Publishing House, 1991. Just listing the twenty-six emotions briefly described in this book provides a starting point for a discussion of affective responses. Is this list exhaustive? Which ones would be considered basic emotions?

"Amaterasu, the Sun Goddess" adapted by Jay Goldspinner. In Spinning Tales Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. This story is based on a Japanese folk tale and has a very foreign flavor to it. In spite of that, what struck me when I first read the story was that the characters' personalities and activities were quite consistent with western sex role stereotypes. Tell me, which of the following statements refers to a God and which refers to a Goddess?

This individual taught the people to weave silk cloth.
This individual dealt with grief by tearing down trees, flooding plains
and killing multitudes of people.
This individual was lured back into the world by an appeal to their vanity.
This individual was described as "round-cheeked" and "fun loving" and
did a little strip tease dance.
This individual was described as having strong hands.
This individual laughed and exclaimed, "mine are better than yours".

Well, you get the picture. This story also describes a wide range of emotions and could alternatively be introduced when that

topic is covered. ("What is this character feeling and how do we know that?")

Asimov Laughs Again. Isaac Asimov. New York: Harper-Collins Publishers, Inc., 1992. This is a book of jokes and humorous stories that is not only great fun to read but is also a rich source of illustrations. A good example of this is the story about Moishe Ginsberg on pages 14 - 16. Moishe proves to be an incredible salesman. Working in the sporting goods department of a store, Moishe sells a customer fishing hooks that are so good they will attract fish even without bait. Having agreed to the hooks the customer is then sold a stronger fishing line, a better pole, and finally a boat to take him out to where the best fish can be found. The story is an amusing example of foot-in-the-door technique.

"Chew your Rock Candy" by Doug Lipman. In Spinning Tales Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. A monster has come to town and the people are so terrified that they spend all their time hiding under their beds. Finally, in desperation, they seek the help of the town's wise old woman. I would recommend just telling (or reading) the first half of the story, right up to the point where the old woman says, "Let's talk about it". I would then ask the students some questions about the story. "Did the monster ever hurt any one?" ("No.") "What would you call a strong fear that has no basis in reality?" ("A phobia.") "Is this phobia affecting the quality of their lives?" ("You better believe it!") Then explain to the students that the wise old woman is a behavior therapist and have them finish the story as a homework assignment. Alternatively, you could divide the students into groups. Tell one of the groups that the woman is a behavior therapist, another group that she is a psychoanalyst, yet another that she is a cognitive therapist, etc. The groups can then create endings to the story to share with the class.

"The Cow on the Roof." In Best-Loved Folktales of the World. Joanna Cole. New York: Anchor Books, 1982. A husband and wife argue over who has the harder life and finally trade jobs for a day to resolve the issue. This Welsh folktale could be used to introduce the topic of traditional sex roles. (Warning: The husband suffers most from the exchange so the story could be seen as male bashing.)

Creative Storytelling: Building Community, Changing Lives. Jake Zipes. New York: Routledge, 1995. While Zipes focuses on using stories with children, many of his suggested activities could be modified for an older audience. For example, his question, "What if Little Red Riding Hood was a boy named Little Blue Runner?", could be used to initiate a discussion on gender roles.

Do I have to say Hello? Delia Ephron. New York: Viking Penguin, 1989. Looking for a way to introduce the topic of social norms and how they are learned? How about giving the students questions from "Aunt Delia's Manners Quiz for Kids and Their Grownups". Here is a little sample: "You and your aunt are entering the store just as some other shoppers are coming out.

Do you shake their hands and say, 'I hope you'll vote for me in November'?
Do you hold the door for them?
Do you trip them?"

"The Doko" retold by Barbara Lipke. In Spinning Tales and Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. If you are teaching lifespan development you might wish to consider using this story since it describes the problems that arise when an elderly parent lives with his grown son. I have seen an Irish version of this Nepali story (evidently the problem is universal) but I prefer this particular rendition since it does a good job of presenting the mounting tension between the generations.

Don't Forget the Bacon! Pat Hutchins. New York: Greenwillow Books, 1976. A young boy goes to the market for his mother. He is to purchase six farm eggs, a cake for tea, a pound of pears, and bacon. Along the way various items retroactively interfere with this list to where he ends up with six clothes pegs, a rake for leaves, and a pile of chairs. In the end, he correctly remembers the desired items ... except the bacon!

Dove Isabeau. Jane Yolen. San Diego: Harcourt Brace Jovanovich, 1989. Young, beautiful Dove Isabeau is turned into a fire-breathing dragon by her evil stepmother and is saved from the spell by her true love. At first students in a psychology of women course may perceive this story to be a traditional fairy tale. However, the story does not end with Prince Kemp Owain breaking the spell. It will be Dove Isabeau who must rescue Prince Owain before the two of them can live "happily ever after" ruling the kingdom together.

"The Four Wise People" adapted by Gail Neary Herman. In Spinning Tales and Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. If you wish to demonstrate to your students that intelligence comes in different varieties, this is your story. It is short and funny and could serve as a quick introduction to the topic.

Free To Be...A Family. Marlo Thomas & Friends. Toronto: Bantam Books, 1987. Jealousy, adoption, step-families, sibling rivalry, stages of development, anything to do with families and childhood can be found in this source.

Friedman's Fables. Edwin Friedman. New York: The Guilford Press, 1990. Friedman is a family therapist and I assume he uses these stories as a tool in working with clients. If you wish to discuss such topics as codependency, perfectionism, self-esteem, burnout, projection, attachment, teenage rebellion, etc., and you wish to do so without resorting to psycho-babble, this is your book. The book even comes with a set of suggested discussion questions!

"Good and Bad News." In Best-Loved Folktales of the World. Joanna Cole. New York: Anchor Books (Doubleday), 1982. In this English folktale two old friends have met again for the first time in years and one is recounting the events of his life. He has

married (good news!). Ah, but, his wife was a shrew (bad news!). On the other hand, she came with a large dowry (good news!).... and so it goes. This short, humorous tale might be used to make the point that it is not the event that dictates our emotions; rather, it is our interpretation of that event. (Warning: some students may see this story as female bashing since the last "good" news is the death of the wife.)

The Giving Tree. Shel Silverstein. Harper Collins, 1964. Dr. Max Malikow uses this one when discussing happiness.

The Great White Man-Eating Shark. Margaret Mahy. New York: Scholastic, 1989. Norvin is a boy who looks like a shark. At times his real self and perceived self are not in line. Since Norvin wants the beach all to himself he poses as a shark. Every three days, Norvin, the shark, reappears resulting in a spontaneous recovery of fear.

Green Eggs and Ham. Dr. Seuss. New York: Random House, 1960. Start at the beginning and read to near the end of the story where Sam says, "You do not like them, So you say. Try them! Try them! And you may." Then stop...turn to the class...and ask them if they would try green eggs and ham. If anyone says yes, offer some to him or her. (Black lemonade can be substituted for the green ham. Note: The food can be colored with food coloring.) A discussion on attitudes and social beliefs can follow.

Gregory, the Terrible Eater. Mitchell Sharmat. New York: Scholastic, 1980. Through systematic desensitization Gregory, the goat, learns to eat his "healthy foods" (e.g., shoes, boxes, magazines, tin cans) along with all the "horrible" things he loves best (e.g., fruits, vegetables, eggs, fish). For example, he starts off with "spaghetti and a shoelace in tomato sauce".

Hiroshima No Pika. Toshi Maruki. New York: Lothrop, Lee & Shepard Books, 1980. This is not a book you read for fun. It is a very compelling account of what it was like to live through the bombing of Hiroshima. I recommend its use in an environmental psychology class to introduce the topic of disasters. After hearing the story students can be asked to create a time-line, subdividing the story into time periods that they feel are qualitatively different in terms of what the victims were experiencing. Their time lines can then be compared to existing models such as Powell's set of seven phases (warning, threat, impact, inventory, rescue, remedy, recovery).

Horton Hears a Who! Dr. Seuss. New York: Random House, 1954. In all of their howling and banging, and yipping and yapping, the Whos were not able to make enough noise for the kangaroos to hear them. The Mayor of Whoville searched for shirkers and came across a very small lad who was not making a sound. In the end the lad yelled "YOPP" and it was that one small extra Yopp that put the noise level over the threshold so that the kangaroos could hear the Whos on that tiny speck of dust.

If At First You Do Not See. Ruth Brown. New York: Henry Holt, 1982. A hungry caterpillar takes the reader on a journey in

search of juicy fruits and vegetables. But beware! One's perception isn't always accurate. This book includes a twist of the famous Rubin's face vs vase (Peter & Paul) illusion.

I'm Glad I'm a Boy, I'm Glad I'm a Girl. Whitney Darrow. Simon & Schuster, 1970. This book is out of print and difficult to find but it is well worth the search. I use it when I want to talk about media influence on the development of sex role stereotypes. Darrow starts with mildly annoying statements such as, "Boys are football players. Girls are cheerleaders," and works his way down to such classics as, "Boys invent things. Girls use what boys invent." Are you mad yet? Well how about this one: "Boys fix things. Girls need things fixed." Be ready to see steam when you read through this one!

It's Not the End of the Earth, But You Can See It from Here. Roger Welsch. New York: Fawcett Books, 1990. In the chapter titled "Gypsies", Welsch recounts an incident that occurred at a roadside park. He and a friend were eating their lunch when two lovely, dark eyed children approached and looked longingly at their gourmet cookies. Welsch offered to give the children each a cookie but they refused to take any unless they were allowed to pay for them. After Welsch generously agreed to sell the expensive cookies for a penny each, he suddenly found himself surrounded by about eighty children, all with pennies. This is my favorite illustration of the low-balling technique.

"Kidhus." In Creative Storytelling: Building Community, Changing Lives. Jack Zipes. New York: Routledge, 1995. A troll "finds" the precious golden ball owned by a fisherman and his wife. Instead of demanding the return of the ball, the fisherman uses the theft as leverage to get the troll to agree to grant a sequence of wishes. An incredibly rich story, this can be used to introduce or discuss such topics as: the use of guilt to gain compliance, norm of reciprocity, foot-in-the-door technique, and relative happiness.

Kids' Random Acts of Kindness. Berkeley: Conari Press, 1994. This book is a set of excerpts from children's letters telling how they helped or were helped by someone. When I purchased the book early last autumn my intention was to use the book as part of an in-class activity for my social psychology class. I planned to divide the class into small groups, give each group a stack of excerpts from the book, and have the students sort them into piles of items that had a common theme. I was curious to see if the categories they created could be related in any meaningful way to the topics I intended to cover from the chapter on altruism. For example, would they separate instances of helping family members from instances of helping strangers (kinship selection)? Would they sort together items where the helping was repaid (norm of reciprocity)? Would they see that in a number of instances the act of helping served to change the mood of the helper (reducing guilt or sadness)? Unfortunately, I was unable to satisfy my curiosity since we fell behind and I asked the students to vote on which chapter we would skip. They chose the chapter on altruism (the unhelpful so-and-sos!). If you don't wish to try this

untested activity, I would still recommend the book as a source of varied and amusing illustrations.

"King Solomon and the Otter" adapted by Heather Forest. In Spinning Tales and Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. Why did the weasel trample the otter's children. Was it caused by the weasel's murderous disposition or was it brought about by situational factors. (You might find you are surprised by the answer.) Here is attribution theory in the form of a Hebrew folktale.

"The King's Favorite." In Best-Loved Folktales of the World. Joanna Cole. New York: Anchor Books, 1982. Most folktales seem to stop with, "and they lived happily ever after." But, did they? Really? In this short tale, the very traits that the king once praised in his wife are now the source of the king's complaints. What prevented this love from becoming a lasting relationship?

Koko's Kitten. Dr. Francine Patterson. New York: Scholastic, 1985. "I told her that Ball had been hit by a car; she would not see him again... Ten minutes later, I heard Koko cry. It was her distress call --- a loud, long series of high-pitched hoots" (page 22). Are emotions universal?

Koko's Story. Dr. Francine Patterson. New York: Scholastic, 1987. "One morning, about a month after I began working with Koko, I was slicing fruit for her snack. Koko was watching me. 'Food,' she signed. I couldn't believe my eyes.. 'Food,' she clearly signed again" (page 3). Has Koko demonstrated language or merely a conditioned response?

"Lazy Jack." In Best-Loved Folktales of the World. Joanna Cole. New York: Anchor Books, 1982. This story relates to the generalization of learned responses. When Jack loses the penny he earned on his first job his mother tells him to put his wages into his pocket next time. Unfortunately, when "next time" comes the wages turn out to be a jug of milk and Jack promptly pours the milk into his pocket. And so it goes from there.

Love You Forever. Robert Munsch. Willowdale, Ontario: Firefly Books, 1986, 1993. A mother rocks and sings to her "baby" every night...through all the developmental stages until she is no longer able to do it. This book is a touching introduction to the life span.

The Magic Fish. Freya Littledale. New York: Scholastic, 1966, 1985. Relative happiness becomes the focus of the tale of the kind fisherman and a magic fish which he lets go free. In repayment for the fisherman's kindness, the fish grants him wishes. The fisherman's wife continually asks for bigger homes leading up to the demand to be queen of the sun and the moon and the stars.

"The Man Makes and the Woman Takes." In Afro-American Folktales. Roger Abrahams. New York: Pantheon Books, 1985. If you are looking for a starting point for a heated discussion on gender differences or male/female relationships, this could be your

story. Man and Woman start out equal but then Man goes to God and asks for more strength so that he can dominate Woman. Woman retaliates by asking God for the keys to the bedroom, the kitchen, and the cradle so that she can regain some control.

"The Lion's Whisker." In Peace Tales. Margaret MacDonald. Hamden, Connecticut: Linnet Books, 1992. A young woman must obtain the whisker of a lion to gain the love of her new stepson. She does the task in small steps allowing the lion to gradually adjust to her presence and allowing her own fear to gradually abate. This is a fairly straightforward illustration of systematic desensitization.

"The Old Woman Who Lived in a Vinegar Bottle." In The Old Wives' Fairy Tale Book. Angela Carter. New York: Pantheon Books, 1990. A kindly fairy finds an old woman whining and moaning about having to live in a vinegar bottle and, out of the goodness of her heart, she provides the woman with a little thatched cottage. When the fairy next visits the area she expects to see a happy old woman, but no, now the crone is craving after a town house with a brass knocker on the door. The fairy continues to provide improvements but the old woman is never satisfied for long. This story is a wonderful illustration of how the adaptation-level principle relates to happiness.

The Pain and The Great One. Judy Blume. New York: Dell Publishing, 1974. "'The Great One' thinks her younger brother, 'The Pain,' is a messy slowpoke who gets dessert even if he doesn't finish dinner. She thinks her parents love him more than they love her. 'The Pain' thinks his older sister, 'The Great One,' is a bossy know-it-all. Just because she's older, she gets to feed the cat and play real songs on the piano. He thinks his parents love her more than they love him." Use this to introduce a variety of topics related to siblings: sibling rivalry, birth order, and whether consistency in parenting is possible (also known as the "no two kids are raised alike" phenomenon).

Pondlarker. Fred Gwynne. New York: Simon and Schuster Books for Young Readers, 1990. A good friend (Dr. Christopher Sink), who teaches graduate level courses in educational psychology and counseling, recommends using this book when discussing bibliotherapy. As he describes it, "Bibliotherapy is a method of counseling children and adults using poignant books to illustrate change. Many people won't hear it from a counselor directly but prefer to read about it. Fantasy, storytelling, [and] narratives are effective tools for change." In this particular book, a frog goes through most of his life believing himself to be an enchanted prince but finally realizes that true happiness lies in being a frog.

"Retraining the Parson's Horse." I have used this story for so many years that I no longer remember the original source so I will simply have to tell you the story.

Two young farm boys at the turn of the century hated Sundays.

First they would have to sit through a long sermon on Sunday

morning and then the pastor would come home with them for the noon meal. It was the boys' job to groom the pastor's horse until it gleamed - a real waste of a lovely summer afternoon. One day they thought up a little experiment to help pass the time while grooming the horse. One boy would hold the bridle and shout "WHOA" into the horse's ear and then the second boy would poke the horse from behind with a pitch fork. While the results of this experiment were never officially recorded, it is said that the boys were very pleased with the way it worked out.

I use this story when talking about classical conditioning. After telling it I have the students indicate which element of the story is the unconditioned stimulus, which is the conditioned stimulus, etc.

Seven Arrows. Hymeyohst Storm. New York: Scholastic, 1972. The symbols and images used in the Native American stories relate to Jung's mandala.

"Showdown at Pangaea Creek." In Spinning Tales Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. This poem is a wonderful illustration of conflict escalation and of Osgood's GRIT (graduated and reciprocal initiatives in tension reduction).

Sleep Thieves. Stanley Coren. New York: The Free Press, 1996. Coren uses stories in the form of personal narrative throughout this book, but the story I wish to focus on is the myth that gives the chapter "Ondine's Curse" its name. Ondine, the water nymph falls in love with a mortal and bears his child, thus losing her immortality. Despite his pledge of eternal love and faithfulness, Sir Lawrence seeks a new love the minute Ondine begins to age. Her revenge is to use the last of her magic to set a curse upon him. As long as he stays awake he will be fine, but, should he sleep, he will cease to breath. Coren uses the story to introduce the topic of sleep apnea and that is just how I have used it since discovering Coren's wonderful book. (By the way, be prepared to have at least one student ask you if "nymph" is short for "nymphomaniac".)

Sleeping Ugly. Jane Yolen. New York: Coward-McCann, Inc.,1981. That which is beautiful is also good. Well, after all, that is the way things always were in the fairy tales our mothers read to us. Not in this fairy tale, however! This book can be used to initiate a discussion of stereotypes in general, of the "physical attractiveness stereotype" in particular, or of attraction.

Somebody Loves You, Mr. Hatch. Eileen Spinelli. New York: Bradbury Press, 1991. When I read a description of this book I knew I had to have it for my social psychology class. Mr. Hatch

is a loner until one day he accidentally receives a box of candy meant for someone else. Attached to the box is a note reading, "Somebody loves you." Armed with the knowledge that he is loved, Mr. Hatch begins to smile at people, talk to people, do favors for people, etc. Before the story is over, everyone loves Mr. Hatch. It is a classic example of self-fulfilling prophecy.

The Stinky Cheese Man and other Fairly Stupid Tales. Jon Scieszka & Lane Smith. New York: Scholastic, 1992. In the tale of "The Really Ugly Duckling," the really ugly duckling's real self and perceived self were not in sync. Sure he heard people say, "Boy, he's really ugly," but he didn't care because he knew that one day he would probably grow up to be a swan. (He didn't, he grew up to be a really ugly duck.) But would such a discrepancy necessarily result in a personality disorder?

The Storyteller's Guide. Bill Mooney and David Holt. Little Rock: August House Publishers, Inc., 1996. This is a compilation of advice from professional storytellers. In the chapter titled "What Was Your Worst Performing Experience" Jackson Gillman gives a priceless account of how the telling of an intensely emotional story was disrupted by a small boy who simply could not manage to hang onto his dime. When talking about noise in environmental psychology I start by mentioning jet airplanes, subway trains, and modern rock music and then I go to this story for contrast. My point is that a sound doesn't have to be loud and abrasive to be noise. It just has to be unwanted.

"The Stubborn Turnip" adapted by Martha Hamilton and Mitch Weiss. In Spinning Tales Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. In this Russian folk tale competition is turned into cooperation when the people involved are forced to work together to accomplish a common goal. Sound familiar?

Tam Lin. Jane Yolen. San Diego: Harcourt Brace Jovanovich, 1990. As the story is described on the dust jacket, "In this retelling of an old Scottish ballad, a Scottish lass, on the Halloween after her sixteenth birthday, reclaims her family home which has been held for years by the fairies and at the same time effects the release of Tam Lin, a human held captive by the Queen of the Fey."

There is No Such Thing as a Dragon. Jack Kent. New York: Golden Press, 1975. This is another one that is out of print but worth looking for. Dr. Max Malikow uses it to discuss the importance of dealing with problems head on. In this story, as long as the family denies the existence of the dragon it continues to grow larger and does progressively more damage. It is only when they accept the existence of the problem that the dragon shrinks down to a manageable size. Try using it as an analogy for such family problems as alcohol abuse.

Thidwick the Big-Hearted Moose. Dr. Seuss. New York: Random House, 1948. Dr. Max Malikow uses this story to discuss the importance of drawing boundaries and of saying, "no." Or, as he puts it, the story allows you to talk about enabling without actually having to use the word. In this humorous account,

Thidwick allows a number of animals to take up residence in his antlers. It becomes progressively more difficult for him to cope with this infestation but he is a good host and a good host must be nice to his guests. When hunters come after Thidwick he sheds his antlers and leaves the unwanted guests to their fate. Max starts his discussion by asking the students, "In the long run, did Thidwick's actions help these individuals?"

Too Much Noise. Ann McGovern. Boston: Houghton Mifflin, 1967. Peter is kept awake by such noises as the hiss of the tea kettle and the creak of the bed. The wise old man has him "solve" the problem by filling his house with animals (cows, donkeys, cats, dogs, etc.). As each new animal is added, the noise level gets worse. Ah, but, when he finally puts the animals out again, the house is sooo quiet. There is only the gentle hiss of the tea kettle and the creak of the bed. This could serve as a good illustration of adaptation or the contrast effect in perception.

"Tree Planting in South Africa" by Gavin Harrison. In Spinning Tales Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. This story is a long personal narrative about the author's life in South Africa and about the prejudices dividing English speaking whites, white Afrikaners, and Blacks. The individual who edited this story actually suggested that copies be made so that students could read it on their own before discussing it in class. (How about that folks! We have permission!) In the discussion you might bring up the differences between prejudice, stereotype, and discrimination:

What emotions came out when the various groups came into contact

with one another?

What misconceptions did the different groups hold about one another?

How did the different groups treat each other?

You might also discuss how the society set up barriers to prevent interaction between the groups and what conditions had to be in place before those barriers began to come down. While our society certainly has its share of prejudice, students may find it easier to discuss the issues as they relate to a different culture (less finger pointing and defensiveness).

The True Story of the 3 Little Pigs! by A. Wolf. Jon Scieszka. New York: Scholastic, 1989. We all know the story of the three little pigs...or do we? There are two perceptions to every story. And as we all know, all case studies can have an element of bias.

"Two Can Play the Same Game" by Mavis Jukes. In Free To Be...A Family. Marlo Thomas & Friends. Toronto: Bantam Books, 1987. If you plan on tricking your grandchild into doing your legwork for you, remember, the child is capable of observational learning and so two can play that game.

The Velveteen Rabbit. Margery Williams. New York: Avon Books, 1975. When, talking about love and attraction, Dr. Max Malikow uses the famous scene where the Skin Horse explains how love makes you real. You may remember the lines, "Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop

out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand." So real love has very little to do with physical attractiveness.

The Very Worst Monster. Pat Hutchins. New York: Scholastic Inc., 1985. You couldn't ask for a funnier illustration of sibling rivalry. When Billy Monster is born everyone brags about how bad he is. Hazel tries to tell them that she is far worse than her baby brother but no one is paying attention. She finally gets their attention and respect by giving Billy away to strangers. (Don't worry. The strangers return Billy as soon as they discover how really horrid he is.)

Walt Disney's Cowboy Mickey. Cindy West. Racine, WI: Western Publishing, 1990. The depiction of appropriate gender roles hasn't changed as illustrated in this story in which Mickey wins a ribbon for bronco riding and Minnie one for being the best cowgirl who takes good care of the horses.

We Eat Dinner in the Bathtub. Angela Shelf Medearis. New York: Scholastic, 1996. Harris invites his friend, Josh, over for dinner. Josh soon learns that Harris' family eats dinner in the bathtub, sleeps in the dining room, cooks in the bedroom, parks the car in the kitchen, uses the garage for a dog house, uses the back yard to store things, and bathes in the attic. Of course, Josh is surprised at all this. "Why don't you eat in the dining room?" he asks his friend who replies, "That's what I like about you, Josh. You're so different." This book can be used to introduce the definition of normalcy, the basis of standards, and the effects of culture on intelligence tests. Also, this book can be a lead in to the historical use of intelligence testing at Ellis Island and San Francisco.

When. Henri Galeron. Harlin Quist Book, 1977. This is another book that has been recommended by Dr. Christopher Sink. He says that he uses this fanciful book as an icebreaker for group counseling with children in early elementary school.

"Why People Speak Many Languages" adapted by Joseph Bruchac. In Spinning Tales Weaving Hope. Ed Brody, et al.. Philadelphia: New Society Publishers, 1992. Before you give the students the "official" explanations for how prejudice develops why not let them discuss this tale from the Seneca Indians. All of the key factors are present. For example, the village is divided by a river and that fact leads naturally to a division of the people into categories of "them" and "us". Things really come to a head when the people on the western bank come into possession of something rare and different (competition for scarce resources). Soon they are honing both their weapons and their negative stereotypes.

"Why the Bush-Fowl Calls at Dawn and Why Flies Buzz." In African Myths and Legends. Kathleen Arnott. Oxford: Oxford University Press, 1962. In this story the Great Spirit questions the animals in an attempt to find out why the Bush-Fowl is no longer waking the sun with her call. In giving their responses the animals

describe a sequence of events over and over but, with each repetition, one event is dropped from the list. This story could be played with when discussing memory and related topics (e.g., maintenance rehearsal). For example, students could be tested on their recall for the list of events, checking to see if the number of repetitions was related to the likelihood of an event being recalled. It would also be possible to have half of the students simply listen to the story while the other half were required to repeat the list of events each time it came up in the story. The two groups could then be compared for accuracy of recall.

Why the Jackal Won't Speak to the Hedgehog. Harold Berson. New York: The Seabury Press, 1969. This is another tale that demonstrates the generalization of a learned response. Hedgehog allows Jackal to choose which part of their wheat crop he wants - the part above ground or the part below ground. Jackal foolishly chooses the part below ground but no one can say that he doesn't learn from his mistakes. When he has to make the same decision about their onion crop he "wisely" chooses the part above ground.

You're Only Old Once. Dr. Seuss. New York: Random House, 1986. Who else but Dr. Seuss could provide an introduction to aging.

Other Ideas For Using Books

To introduce an aspect of concrete operational thought in a child psychology course, bring in a collection of joke and riddle books. Ask students to analyze the essence of humor as found in the books. How do those jokes and riddles differ from those adults enjoy?

Have psychology students read a novel written for the "traditional" adolescent population (junior high and high school age). Have them analyze the material with respect to theories and research on adolescence. (Author Judy Blume has a number of books that would fit into this category.)

Teaching personality from a theoretical approach? Students can apply what they are learning in a harmless way. By using collected works on Calvin and Hobbes (by Bill Waterson) or Cathy (by Cathy Guisewite) as case material, students can analyze these cartoon figures from each of the theoretical perspectives covered. In their respective books, Calvin and Cathy are seen interacting in a number of environments as well as with friends and family. Students are asked to support their analyses using descriptions of episodes depicted in the various cartoons. You will be amazed at how enjoyable the grading will be.

Have your students do a content analysis of children's books looking for differences in the treatment of male and female characters. For example - who is portrayed as a leader? who as a follower? who takes an active role? who takes a passive role?. While modern children's books are fairly even handed in their portrayal of the characters' traits, my students continue to find that there are significantly more male characters in the books than female characters. The hidden social message is that girls are not interesting enough to write about.

One Last Reminder

In looking for stories don't lose sight of the events in your own life or in the lives of your friends and family. The best illustration I ever found of the reconstructive nature of memory came to me through a story told by a good friend. It seems she was talking to her brother about their childhood and she asked -

"Do you remember the time you shot me in the leg with an arrow?"

"I shot You in the leg with an arrow?!"

"Sure, you remember. You shot me in the leg with an arrow."

"I never shot you in the leg with an arrow!"

"Yes you did! I still have the scar."

With that she lifted her pant leg to show him the scar but there was nothing there. Thinking she had the wrong leg she proceeded to roll up the second pant leg. Still nothing. That is when her brother reached down and rolled up his pant leg. And there was the scar. As a child she had shot him in the leg with an arrow.